1: Childs M-5 (1924-1940) 1949 FP13 Mbundu FP13

553 *Naming* (*oku luka*). The Ovimbundu name their children with great care. It is important to name a first-born (*uveli*) on the day of its birth, but if the child is evidently weak and not likely to live, they wait a few days. Names are in a sense family property and given over and over again. In naming the baby several factors may be taken into consideration:

1. The name (*onduko*) should have been borne by an ancestor, whether living or dead, whose character and state of well-being are satisfactory.

2. Ordinarily the baby is named by the father from his family unless there should be some reason for not doing so, in which case the name is given by the mother from her family, but if either family has a bad record for deaths or other misfortunes, that may prevent the parents following the custom, for

3. The name must not prejudice but rather assist the child's chance of survival. Thus a child born after the death of several siblings may be given an insignificant name, intended to cause the spirits to overlook it or to consider it as less than human, as, for example, *Katekãvã*, Little-black-thing; *Cīvī*, Bad; *Mbili*, I-do-not-know-it; *Kacinyama*, Little animal; *Kalūsuē*, Nit; *Cilūlū*, Ghost; *Vimbuandu*, Filth; or even *Kaniña*, Little excrement. A child may be given a name never used in the family if extreme measures to prevent its recognition by the spirits are thought necessary.

4. Events or persons prominent at the time of birth may influence the choice. A namesake, whether intentional or not, is known as *Sando* (from the Portuguese *santo* (saint), and the Roman Catholic custom of naming after the saints). Events of the time of birth or its calendric period may be summed up in a proverb or a sentence, a keyword of which is used as the name.[1]

424 5. While names remain in a family, some names may belong to several families. Certain names belong to families predominantly agricultural, others to trading or wealthy families, others to kings' families, &c. Kings' families were especially jealous of their names and commoners were not allowed to use them.

As already explained, parents take the name of their first-born. Should the child die young, the name will not be retained. During illness a person may change his name, taking one calcu-

[1] *Vide* E. L. Ennis, 'Women's names among the Ovimbundu', *African Studies* (Johannesburg), March 1945.